

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3547.
NEW SERIES, No. 651.]

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5 p.m.—TEA in the School. 1/- each.

6.30 p.m.—PUBLIC MEETING in the
Chapel. Chairman, JOHN HALL BROOKS,
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OUR CALENDAR.

SUNDAY, June 19.

LONDON.

Acton, Creffield-road, 11.15, Rev. J. A. PEARSON; 7, Rev. D. DELTA EVANS.
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. W. J. JUPP; 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11; 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. OSCAR B. HAWES.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. E. F. HINTON, B.A.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS.
 Hampstead, Roslyn-hill Chapel, 11.15, Rev. H. GOW; 6.30, Rev. STOFFORD A. BROOKE.
 Harlesden, Willesden High School, Craven Park, 7, Rev. J. A. PEARSON.
 Highgate-hill Unitarian Christian Church, 11 and 7, Mr. T. ELLIOTT.
 Ilford, High-road, 11 and 7, Rev. W. H. DRUMMOND, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Mr. E. CAPLETON.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. FREDERIC ALLEN.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, P.S.M., Rev. JOHN TOYE; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. PERCY GODDING.
 Wood Green Unity Church, 11 and 7, Rev. S. MUMMEY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALEY.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30, Rev. H. McLACHLAN, M.A., B.D.; 6.30, Rev. A. S. LEMARE, B.A.
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 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45, Rev. W. WILSON; 6.30, Mr. H. E. CLARKE, B.A., B.Sc.
 GORTON, Brookfield Church, 10.45 and 6.30, Rev. GEORGE EVANS, M.A.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
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 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. T. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45, Rev. J. WAIN; 6.30, Mr. T. G. GRAHAM.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. H. WEATHERALL, M.A., Flower Services.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
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MARRIAGES.

GIMSON—HARVEY.—On June 15, at Rothley Parish Church, by the Vicar, the Rev. Canon Sanders, David Mentor Gimson, second son of Josiah Mentor Gimson, J.P., of Leicester, to Olga Margaret Harvey, only daughter of Robert Harvey, J.P., of Uplands, Rothley, Leicestershire.

TALBOT—FLUX.—On June 11, at the Presbyterian Church, Sandown, Isle of Wight, by the Rev. D. M. Bynner, Charles White Talbot, eldest son of Charles Henry Talbot, of Highgate, London, to Mary Rhoda (Dodo), younger daughter of Henry Charles Flux, of "Mahableshwur," Sandown.

TAPLIN—CHAMPION.—On June 15, at Lewins Mead Chapel, Bristol, by the Rev. A. N. Blatchford, B.A., Edward W. Taplin, of Great Yarmouth, to Marianne Mortimer, only daughter of I. Kenrick Champion, of Castle Bellevue, Redland, Bristol.

DEATHS.

GERRARD.—On June 5, Miles Gerrard, of Bolton, aged 66 years.

TAYLOR.—On June 9, at Westcliffe-on-Sea, Miss Di Taylor, late of Shrewsbury.

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Advertisements should arrive not later than Twelve o'clock on **THURSDAY** to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

THE largest and most influential Congress ever held in connection with Protestant Missions has been in session at Edinburgh during the past week. The arrangements, which have occupied the attention of a representative committee for two years, have been on a very extensive scale. The work of the Conference has been prepared by eight commissions, each consisting of twenty members drawn from different countries, and representing very different types of churchmanship. They have presented exhaustive reports dealing with the most important aspects of the mission problem. It is an encouraging sign that the Church of England has shown a cordial desire to co-operate, the two Archbishops, nine bishops, and a strong High Churchman like the Rev. W. H. Frere, of the Community of the Resurrection, being among the special delegates.

THIS immense gathering of 1,200 delegates, drawn from the missionary societies all over the world, is impressive evidence of the desire to avoid unnecessary rivalry, and to make their work more effective by co-operation. But it also marks a definite break with the traditional theology of foreign missions. Its note, perhaps still a little hesitating, is that of a wider spiritual sympathy. Men know in their hearts, far more than they will yet express with their lips, that the growing sense of the failure of missions in recent years has its source in their own inability to make Christianity live in an alien atmosphere by means of discredited instruments of thought. The Conference enlists our strong interest and sympathy in the great task to which it has set its hands, and its magnificent proportions must stir the most sluggish imagination.

THE Sixth National Peace Congress has been held this week at Leicester, under the presidency of Lord Weardale. The time of meeting was very opportune, when so much has just been thought and written about the virtues of the peacemaker. We agree, however, with our correspondent, whose impressions of the Congress appear in another column, that there has been some slight air of ineffectiveness about the proceedings. Perhaps this is partly due to the difficulty of treating the Peace Question in isolation, and still more to the absence of a clearly realised view of social and national life, which would make the application of the principles of the peace movement incumbent upon the average citizen as a matter of honourable duty.

THIS was the burden of part of the impressive speech delivered by Mr. Ramsey Macdonald at the opening meeting of the Congress. He thought that the peace movement had got into rather a difficult position. Nobody would stand up and deny that its fundamentals were right, and yet whenever the opportunity arose for the application of those fundamental truths to the events of everyday life only a minority had the courage to make that application. "The reason is mainly this," he remarked, "You and I and every man living in civilised society by a long process of social gain has developed in his inner consciousness a code of individual ethics, but there are no national ethics corresponding to the individual ethics, and so all sorts of cheap and trashy phrases delude us when we think as citizens, which we simply toss aside with contempt when we think as private individuals. Peace societies could do nothing more effective for international peace than to aid the promotion, growth, and development of a clear, well-defined and properly systematised code of national ethics corresponding to the code of individual ethics now existing."

THE struggle for religious liberty in Spain has reached a very interesting stage. A Royal Decree was published in last

Saturday's issue of the Madrid *Official Gazette*, which gives a large extension to the principle of tolerance. The prohibition against religious meetings other than those connected with the State Church is withdrawn, and the use of religious emblems, notices, and all other external signs characterising buildings intended for dissenting worship is expressly allowed. At the same time the Cabinet has issued instructions that the law relating to unauthorised monastic establishments is to be applied rigorously.

It seems like the beginning of a "Kulturkampf" against the dominance of the Church in Spanish affairs, and no wonder the Vatican is showing signs of alarm. Señor Canalejas, the Liberal Prime Minister, is said to have King Alfonso on his side, and he may probably count on the intellectual element in the large towns; but the attachment of the mass of the people to the only form of religion they have ever known may well prove an obstinate factor in the situation. It has also to be remembered that the dominant influence at the Vatican is in the hands of two Spaniards, and they are likely to fight the Liberal policy with the fierce pertinacity of men who are driven to their last trench.

THE death of Sir George Newnes, last week, closed a career of far-reaching significance for English journalism. He made his first astonishing success with *Tit Bits*, which set the fashion of short paragraphs and small items of news, which can be assimilated without mental effort. In this he displayed a shrewd instinct for what people want. It is perhaps hardly fair to hold him responsible for the scrappy sensationalism of the modern newspaper, though his publications undoubtedly paved the way for many startling and undesirable developments, and increased the demand for ready-made prejudices and opinions without the trouble of thinking. But on the other side of the account we must remember him with gratitude as the founder of the *Westminster Gazette*.

THE ADMINISTRATIVE IDEALS OF A FREE CHURCH.*

By SAMUEL A. ELIOT, D.D.

To our free churches has descended the privilege of witnessing to the historic value and the present usefulness of a certain form of church organisation. The freedom, simplicity, and creative energy of Congregationalism is a noble inheritance worth preserving by and through all our resources. But more and more it is true that those who best understand the Congregational ideals must repudiate the interpretation of Congregationalism which makes it equivalent to an isolated independency. We must realise that the individual life of our churches can only be fulfilled in the *fellowship* of the churches. More and more we acknowledge that the sentiment of fraternity cannot be adequately expressed by words or by resolutions, but requires to be embodied in business methods and in serviceable institutions. Our hope is in the conversion of our free churches to the Congregationalism that is collective, disinterested, spiritual. We must awaken to the new sense of a corporate religious life. We must lend ourselves to what Graham Taylor calls "the irresistible tidal movement from individualism toward solidarity."

The moral and spiritual vitality of Unitarian people is, I am confident, more wholesome and productive than ever before, our resources are more generously given and expended than ever; but the channels of our opportunities are still clogged by our exclusive individualism, by petty prejudices, and by the lack of the strong, sweeping current of collective determination and action. The remembrance of certain dreams of what Congregationalism meant in its childhood still stands in the way of its growth to manhood. A free church should at least be free to grow, free to adapt its methods to the needs of the hour. If Congregationalism is incapable of large and generous unity in action, then it is certainly wanting in an important element of spiritual power. I dare to believe that it is possible for us to prepare ourselves both in spirit and in method for a more united, and therefore more effective, service than we have ever yet achieved.

More and more the active workers in our cause are not content that we should be a loose aggregation of churches diffusing a vague atmosphere of freedom or spas-

modically displaying how much can still be done by the separate and disorganised efforts of public-spirited and serviceable individuals. How can churches that are living only a local and not a national life become fountains of national inspiration? The great problems of moral, industrial, and spiritual life confront us on every hand. Shall we not test our methods and our ideals by the way they measure up to the great challenge of modern conditions and the astounding disclosures of human need? This is the age of "cosmopolitan fraternity," and upon its unfurling banner are emblazoned the words "Freedom, Brotherhood, and Unity."

What, then, are the changes of emphasis or application which are required of us?

(1) First, a change of emphasis in our use of the two primary principles of our Congregational inheritance. We need to put the emphasis on fellowship rather than on independency, on unity rather than on individualism. Are we not sometimes in peril of making primary and final what is really secondary and instrumental? Surely independency is not in itself our ultimate object. At best it is only a means to a higher end. Independency is a negative, unity is a positive aim. Our larger purpose is the establishment of the kingdom of God on earth. All else is secondary. If we can lift that possibility into its commanding place, shall we not save our churches from the peril of morbid self-distrust and have done something to reawaken enthusiasm for their divine mission in the world?

We legitimately rejoice in the simplicity of our Congregational tradition, in the breadth of our sympathies, and in the freedom of our thought and speech. These have been and are invaluable contributions to American life. They must be the cornerstones of any developed fraternity. We do not propose to forego one particle of hard-won liberty; but can we not, under the law of liberty and out of our own volition, seek to develop a stronger collective force? The future belongs not to undisciplined individualism on the one hand, not to authoritative compulsion on the other hand, but to the voluntary administrative union of free people.

(2) The change of emphasis which I suggest cannot but make itself felt in the habits of our public worship. We shall no longer cherish our peculiar idiosyncrasies, but endeavour to develop, in Congregational simplicity and sincerity, common forms of worship, so that a Unitarian from San Francisco visiting a Unitarian church in Buffalo or Providence will find himself in a familiar and friendly atmosphere, and not feel himself a stranger in a foreign land or an alien church. We shall not pride ourselves on using twenty different kinds of hymn-books and a different order of service in every congregation, but rather on the unity and dignity of our public services

and our common use of the same instruments of prayer and praise.

(3) Again, this new conception ought to immediately influence and finally produce a readjustment of the relations of the multiplicity of societies and agencies within our own small constituency. It is the very demon of subdivision that now tyrannises over us. There are some twenty societies, more or less national in jurisdiction, and in more or less close attachment to the Unitarian movement, holding their meetings in Boston this week. Through the exercise of Christian courtesy and good will they do not now seriously interfere with one another and seldom or never clash in rivalry or competition, but there are obviously too many of them. All the arguments of efficiency, of economy, of administration, of prevention of overlapping, of relieving our people of the multitude of appeals, favour federation. Shall we not recognise their community of interest and give to our common plans and hopes the substantial support of a practical business combination? We rejoice in the measure of good will and practical co-operation that now characterise our separate endeavours; but shall we not try to walk even more *together*, "so far as God shall give us grace"?

(4) Finally, these new ideals lead us out into new realms of interdenominational fellowship and adventure. The old tree of sectarianism has become a hollow trunk, propped up by sentimental bigotries or held together by the iron bands of ancient endowments and trust deeds. It will stand for years before it falls, but it will bear no more fruit. The new vision means the rapid development of sympathy in our communion with churches of different names, but similar traditions and purposes. It means co-operation in place of competition; it means the removal, by negotiation or arbitration or denominational exchange of fields, of all superfluous and unnecessary churches; it means that our emphasis is to be hereafter upon agreements rather than upon differences; that we are to honour our distinct traditions as means of fellowship instead of estrangement, and use them as channels of communication rather than as barriers and boundaries. It means that all the non-sacerdotal churches are to get shoulder to shoulder and march together in federated might. New conditions call imperatively for such united action. The vision of a "United Free Church" in America has risen above the horizon of the future. It is the ideal for which all of us can hope and strive, with confident expectation that it can and will be realised.

I have spoken of these principles, and of the possible effect of their adoption, under the title "Administrative Ideals of a Free Church." May I not venture to hope that you have discerned that, after all, I have not been dealing with "mere matters of organisation"? I am not so foolish as to attempt to first build a shell and then invite life to enter it. My hope and endeavour are always to quicken life, which out of its own abundance and vitality will create an adequate organisation. I have no admiration for a merely mechanical unity. The clatter of the cogs of an ecclesiastical machinery is as hateful to me as sanctified stagnation. We cannot

* Under this title we give, with some necessary omissions, the most important passages in the striking address delivered by the President to the American Unitarian Association at the recent anniversary at Boston. With the alteration of a few words it is applicable to similar conditions in England. We commend its criticism of undisciplined individualism, its plea for more of the collectivist spirit in the life and work of the church, and its statesman-like suggestions to the careful consideration of our readers.—EDITOR.

achieve, and we would not if we could, the success which comes from the discipline of coercive, autocratic, machine methods. Such methods are the best if we want a machine-made product; but they are impotent if our aim is to develop free initiative, promote character through responsibility, and stimulate public spirit. If we want those results, then we must seek the organic life which is a federated independency, which is a voluntary union of free men in the bonds of an unselfish service.

At the National Conference last September I could find no phrase which better defined the spirit of such a brotherhood than "the honour of a gentleman"; the idealism, that is, of men who are not concerned in any struggle for individual power or pre-eminence, who are above all sneers and taunts and misrepresentations, who make considerate courtesy the rule of their intercourse and the arbiter of their differences, who base their judgments on a clear sense of right, and give themselves to public-spirited service simply in obedience to the law of their inward being. "The honour of a gentleman," yes, but there is a still better phrase which I have just discovered in Dr. Lyman's book on the Pastor in the Modern Age, a phrase which exactly describes the temper, the motive power, and the achievement I have in mind. What I desire to promote is the fellowship of "spiritual chivalry." If we can catch something of the spirit which that phrase accurately and persuasively defines, the whole vista of our work will open before us with new wonder and delight, and we shall hasten to equip ourselves for the high adventure. We shall win something of the buoyancy and glow of this comradeship in the mission of a religious democracy. "So far as God shall give us grace," we shall walk and work together in the freedom of spiritual chivalry, in the self-forgetting passion of brotherly service, in the cheer of the indomitable Christian hope.

LIFE, RELIGION & AFFAIRS.

A MODERN ÆSOP.

THE second edition of Mr. Barrow's "Fireside Fables" has just been published in a charming form by Messrs. Dent, in one volume.* A note records that the two series are here thrown into one volume with some fifty more added, and that the ten stories at the end are intended to illustrate the main sources of unkindness to animals. We are afraid the first edition in two series left an impression that the book was intended for children. The two little volumes had all too much the appearance of "booklets suitable for seasonable presents." No impression could have been less justified. The present form will go far to prevent any such antecedent misconception. Without laying claim to any gift of major or minor prophecy, we are persuaded by the remarkable nature and excellence, in every way, of this volume that the book will take its place amongst the classic series of great books of fables.

* Fireside Fables. By Edwin P. Barrow. Second Edition. London: J. M. Dent & Sons, Ltd. 1s. 6d.

We once read, indeed, in an introduction to Lessing's Fables, "Lessing, we may safely prophesy, is the last of the fabulists, and he ends the series worthily." There was always something sublimely cocksure about the nineteenth century. They "safely prophesied" that locomotives might become laudable toys, and that no steamboat could cross the Atlantic, and many other things that we can safely prophesy will be periodically brought up in judgment against them. The series of fabulists is worthily continued by Mr. Barrow, who has extended and expanded the already broad area of fable-land. All fables are no doubt fireside fables, but it has sufficed hitherto to simply associate the name of the fabulist with his fables, and men will speak in time of Barrow's Fables as they do of Æsop's Fables and La Fontaine's Fables, Lessing's Fables, and the Fables of Phædrus. Here, undoubtedly, the part is greater than the whole. Books of fables are books of wisdom. They are a kind of philosophical Zoological Gardens. Wisdom has not yet killed her beasts. She converts the whole menagerie into a gentle art of *ménagement*, or the humouring of men's foibles and failings with a view to eradicate them. She converts her beasts into *dramatis personæ*, and with the linguistic help of Divus Fabulinus, trains them to enact the *comédie humaine*, saying to each interested spectator, "mutato nomine de te fabula narratur." But Mr. Barrow's Wisdom has not confined herself to her animal kingdom, but she lays her vegetable and mineral kingdoms also under contribution, and things abstract as well as concrete. Fable writers have always seemed to be under a supposed necessity to define their art. Phædrus, e.g., says:—

Duplex libelli dos est quod risum movet
Et quod prudenti vitam consilio monet,
which has been elegantly rendered by Mr. Barrow thus:—

A double use in pretty fable lies:
It makes the reader laugh, it makes him wise.

A definition, by the way, which Lessing scouted. Mr. Barrow's definition appears in his own fable, No. 200, entitled "The Sisters." "In look and voice they are alike, and they wander through the fields, and take note of the same things, and talk of them by the way; but the words of one are spoken half in jest, and are for those who would be worldly-wise, whilst the words of the other are spoken earnestly, and are for those who would be children of light. The name of the one is Fable, of the other, Parable." It has been said of the primitive fable of India, China, and Greece that it was no laughing matter, and Lessing seemed constrained to regard it also as no laughing matter, but it can hardly be questioned that the whole method of procedure in a fable of the Æsopian type, at any rate, is half, and sometimes wholly, a jest. And though we may sometimes find some of Mr. Barrow's fables no laughing matter, and some needing to be relegated to a more convenient season, when we have more of our wits about us to apprehend the wit, or track suggestion to its inmost cell, yet it is rarely that for some quaint reason or other in the fables we can help smiling or chuckling,

and believing that Lessing would have pardoned the lapse. A not infrequent play on words, and a playfulness in odd and subtle juxtapositions of words, give a peculiar character and special savour to these fables, unlike anything that has preceded them. The very titles are at times sportive challenges to thought: Corn and Acorn, Vision and Revision, Unforbidden Fruit, Vestment and Divestment, Quest and Bequest, Tact and Contact, and the like. The play on words that in the context just escapes being a mere pun, adds a pleasant glint to the pervasive light of wisdom. The fisherman "putting off too much may end in not putting off at all"; "at home each thought about his own heedlessness, and found elf was—in self"; someone "described a circle more than once before he touched the ground"; "to be perfectly free, he thinks he must be free to serve"; "for a hawk he was taken, until he was taken off his guard." But there is scarcely one of the fables that has not its own peculiar recommendation. Take such a brief one as 164, "Influence": what a world of suggestion in two sentences. "Rising Tide was wedded to pale Moonbeam, and she lay upon his breast, and he bore her bravely up. If anyone had said that his strength came more from her than from himself, he would have laughed with all his waves, and Moonbeam also would have broken into as many dimples of delight." That is a perfect poem besides—even to the rhythm. Or take one more for another type of quaintness, 245, "In Vacuo": "A finely-balanced mind moved along a line of suspended judgment. It neither affirmed nor denied, leaned neither to one side nor to the other, had no presumptions, no prepossessions, no predilections, no previsions. At this point, it lost itself, overcome by the thought that, if all this were true, then, as a matter of fact, it had nothing to go upon, and so—gave way." But it must not be supposed that Wisdom's beasts do not appear here; they are all here, from the elephant to the mouse, and from the peacock to the sparrow, and other things besides from weathercocks to tongs, and from gold-dust to bric-a-brac. The Old Curiosity Shop would have had to put out wings, or stretched its branch establishments over the sea. We trust Mr. Barrow will be luckier than Æsop, and be allowed hereafter to be held as the real author of his own productions. Shakespeare we knew, and Homer we knew, were called in question, if not as to actual existence, still as to the ability of either to write what somebody else, with a less resounding name, but with entire self-effacement, succeeded in doing; but who would have thought of calling Æsop's existence and claims in question? He has, however, been more or less proved not to have existed, or not to have produced his own Fables, which is much the same thing, and yet the Athenians put a statue up to him after two hundred years. They had allowed, it may be, the usual margin of time for the gradual formation of the mythic person and name. The name, of course, is derived from two Greek words, "*aisō*—fut. prim. to burn; *ops*—face, I will burn the face; that is to say, a man with bright, sparkling, witty eyes." We wonder what is in store for Mr. Barrow. Probably two

derivations (as in the case of Æsop, who is also said to be so named from having been an Æthiopian). (1) Barrow, "hul vel beoruh," i.e., hill or barrow. "A hill implies difficulty (vide Bunyan), hence the mythic person who found no difficulty in writing as many and as good fables as any of his non-existent predecessors. (2) Barrow, from the very *beran*, to bear, to carry, i.e., 'a vehicle,' i.e., the chariot of Apollo, the god of light and wisdom. No one mortal man could have produced nearly 300 fables and have been at the same time priest of the mysteries of a sect now long extinct, and everywhere spoken against—if, indeed, it ever really existed. The doubts of a thousand years ago have been, so our learned antiquarians assure us, deepened during this our second millennium." A strange Nemesis awaits the "real" authors of great works. Mankind will have none of them, and Bacon and Babrius and all the other busy bees must be content to see the audacious drones credited with the honey and the honeycomb.

Well, this book will live as a notable addition to the noble series of books of fables, and if the author is not *primus inter pares*, at least he is *par inter primos*. Some unknown contemporary will, no doubt, in after ages, be credited with the production of these fine fables, but they will still be known as Barrow's Fables. Each fable is a little gem of reflection and language. The words, sharply struck, are evidently coined and weighed in that famous, divine mint, the Temple of Juno Moneta, "the Admonisher," Juno of Money and of its proper valuation, whether taken literally or figuratively. We commend this delightful book to both the "worldly-wise," for whom it is ostensibly written, and to the "children of light," who have always been counselled to take a leaf out of the book of the worldly-wise: they will find yet once again a leaf of gold.

THE EDUCATION PROBLEM IN INDIA.

"THE modern system of education in India is still in its infancy, and what it will grow to remains to be seen," wrote the Bishop of Madras in 1905, and we give the rest of the interesting passage from which this quotation is taken, because it might well serve as a text for Mr. Leonard Alston's illuminating study of modern Indian problems.* "The present is a time of intellectual revolution and change, when new ideas are coming into collision with the habits and traditions of centuries, and the new wine is bursting the old bottles. In such an age of transition, when Englishmen, who do not understand the genius of the East, are attempting to create a system of education for Indians, who do not understand the genius of the West, it would be unreasonable to expect ideal perfection, and we ought not to be disappointed if we find that the results, whether intellectual or moral, are not wholly satisfactory." It is in the spirit of these words that Mr. Alston has written his new book, which may be recommended to all who are anxious

to get at the heart of the Nationalist movement without committing themselves to the exuberantly expressed ideals which have sometimes awakened distrust in conservative minds.

The author of "Education and Citizenship in India" is singularly free from that partisan bias which lays so many writers on this debatable subject open to the accusation of special pleading. He surveys the whole ground of controversy with a clear recognition of the fact that a new spirit has arisen in India as the result of the spread of Western ideas, and that what is "commonly called 'sedition' is not necessarily incompatible with a high sense of social and political duty." But he also sees that enormous difficulties lie before the "idealists in a hurry" which can only be overcome with patience, sympathy, and understanding, arising as they do not wholly out of the opposition or obtuseness of the rulers, but out of the ignorance of the vast masses of the people, together with the distinctions of caste and religion, the differences of race and language, which at present make any scheme of unification seem almost hopeless. When we remember that, of the whole native population, numbering three hundred millions, "all but a fraction . . . are village peasants, living but a very little way above subsistence level," and that "not more than one boy in four of school-going age, and one girl in thirty, are receiving the barest rudiments of education," it is evident that it must be a very long time before the patriotic ideas of the educated Bengali penetrate to the mind of the average *ryot*, and create in him that spirit of independence which we find it hard enough to arouse in the labouring classes of our own country.

At the same time it is scarcely wise to insist, as does Mr. Niel Grois, "a student of international affairs," on comparisons between "the disloyalty of the educated classes, and the devotion of the masses" who realise that their safety and well-being depends on the continuance of British rule, as if the intelligence of the "educated classes" must necessarily be inferior to that of the illiterate peasants! As a matter of fact, it must be the object of those who hold the destinies of India in their hands to devote still more money, time, and thought than they have done to education, and this in spite of the fact that their task of enlightenment has not hitherto always been carried on with the best results. Mr. Alston, who for sixteen months was himself "a cog in a wheel of the Indian educational machine—a rather mutinous cog in a very blundering machine," admits all the difficulties in the way of progress, and explains that "the shortcomings are largely due to the inadequacy of equipment to deal with so huge a mass of human beings." The question of religion is in itself a great stumbling-block, and many people are ready to point out that the secular solution, which was the only one the Government could adopt if they were not to identify themselves with the various Hindu sects, or arbitrarily enforce the acceptance of Christianity, has had disastrous results. There are always, of course, two points of view which may be taken in dealing with these matters—that of the orthodox and

conservative-minded, who regard with apprehension the loosening of old ties, and the advance in thought which is so destructive of ancient creeds; and that of those who welcome the spread of science, and the development of the spirit of inquiry, in the interests of truth and sincerity. Mr. R. P. Paranjpye, Principal of Ferguson College, Poona, whom Mr. Alston quotes at some length, takes the latter view, and declares that, in his opinion, "the secularisation of education in India is one of the wisest steps taken by Government." It is said that the students "are gradually drifting from a dogmatic belief in their ancient religions," but the ground which has been gained by "new religious sects like the Brahmos, the Arya Amajists, the Theosophists, &c., points to a closer examination of ancient religious beliefs in the light of modern knowledge and philosophy. If crude superstitious practices are no longer followed, can we call this a great loss to the people in general?" To some of us it seems that those who shake their heads so ominously over the agnosticism to which a study of Tyndall, Huxley, Spencer, Morley, and others, have brought the young Indian, might well look nearer home, and ask whether a so-called Christian people perpetually engaged in theological squabbles, and as yet hopelessly divided into factions on the question of religious teaching in the schools, can honestly criticise the Oriental for the indifferent attitude he is apt to take up, either in regard to the faiths of his own country or ours, after his first taste of intellectual freedom.

This is an interesting and informing book, and one, moreover, written in no spirit of pedantic fault-finding, but with an evident desire that the truth, so far as one individual can compass it, should be fairly put before thinking people. The conclusions arrived at do not encourage us to be radiantly optimistic; on the other hand, they check any tendency to pessimism induced by a consideration of the causes which hinder progress, because they take note of the new life with which educated India is already tingling, and which must ultimately quicken the national consciousness in every part of this vast continent. After a wide survey of the whole field of discussion, Mr. Alston admits that our present system is confessedly one of compromise, and that "there is no simple programme of reform for either the politician or the educationist."

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

IS IMMANENCE THE RIGHT WORD?

SIR,—I am following with much interest the discussion on Immanence. May I suggest a few thoughts in the way of addition rather than criticism? The problem of the transcendence and immanence of God is not a modern one. It has been dealt with by all the philosophical Christian mystics from the Pseudo-Are-

* Education and Citizenship in India. By Leonard Alston, Litt.D. London: Longmans, Green & Co., 4s. 6d. net. Pp. ix+217.

pagite to Jacob Boehmé. Mr. Campbell presents the modern development of that tradition. The two terms stand for two necessary ways of regarding God; the absolute metaphysical fact, and the relative practical fact. Mr. Campbell's work has been a practical one, that of evoking in human hearts a realisation of the presence of God, as the mystical reality, the Divine Fatherhood, out of which comes to birth the divine sonship, in and through which we may realise our spiritual brotherhood and true unity. It is quite natural therefore that he should have dealt for the most part with the idea of immanence (rather than transcendence), and that not so much as a philosophical conception, as a living truth, discoverable by ardent aspiration and search within ourselves, and then that he should have dwelt upon the truth that the new birth from the divine spirit within will transform the outer man and express itself in love and in action for the good of all God's children. To what extent he is prepared to formulate the metaphysical bases of his practical (the more so in that it is truly mystical) Christianity, I do not know, or to what extent it would help or hinder his work.

Still, it is necessary that the words transcendence and immanence should have clear meaning for us all. And first of all, in thinking of transcendence in the absolute sense, I would suggest that such terms as "God outside the universe," "part" and "whole," are unmeaning and unphilosophical; we are treating not of a fact, but of the fact, the one absolute reality, to which the words "here" or "there" have no application. God is an eternal reality, the universe is an ever-changing phenomenon. God is not contingent on the universe, but, in our assumed hypothesis, the universe is clearly contingent on God. In the universe we are on the plane where "here" and "there," "part" and "whole," have reality; there God has attributes relating the universe to Himself. He is Will, Wisdom, and Activity, wisely and sweetly ordering all things. His will may determine to what extent He may be actually realisable by the evolving individualities in this or in any cosmos, and in that sense his actual (not absolute) immanence in a universe may be limited, and the terms part and whole in some sense applicable. His will may withhold, as it were, some portion of His glory, until we have assimilated into our individual consciousness so much of His presence as is vouchsafed. At the same time in the absolute sense He is—one, complete, eternal.

The mystical mind has always grasped this possibility of degrees of immanence, of withinness beyond withinness, a Jacob's ladder of divine manifestation at the height or depth of which is the One eternal changeless reality, and if it be not grasped, I do not see, for my part, how the conception of immanence can cease, on its practical side, to lack a clear philosophy, or, on its philosophical side, to be vague and undefined. The matter of our physical world, this outer garment of God, veils His presence; may we not look at that matter, in its aspect of meaning or significance, as His will limiting His presence in the utmost outwardness? May there not be conditions, here and now, in which

the veil is less dense, if we could sense them? Do we not, indeed, sense them in emotion, in mind, and in the mystic sense of the divine presence? Do not the empirical facts of the inquiries into the subliminal consciousness suggest such an idea? Jacob Boehme, the one great Protestant mystic, tells us that there is no going to heaven, but only a dropping of the veils which hide heaven from us.

I agree with Mr. Whitaker that there can be no degrees of immanence in the absolute sense; but in the relative sense the idea of such degrees is necessary to make "immanence" as real to the mind as it may be to the heart. It is needful to many of us to hold the absolute idea of transcendence and the ultimate idea of immanence clearly in the background of our consciousness, as the bases of our religious life, but we grow in the relative, and by extending the sphere of the immediately possible. There will always be what Julian of Norwich calls "the two deemings," the vision from above, and the vision from below, and the mind has to work with the vision from below.

We must hold fast to the idea of ultimate immanence, in the sense that the divine sonship within us is one with the Father in Heaven, and also with all sonship, remembering that the successive veils which hide His glory have brought us to the point of separated individuality, have been, as it were, the mother side of the universe, while the progressive dropping of the veils, as they serve their purpose, may lead us "from glory to glory" back to the Father, and "to the realisation of divine sonship."

God's immanence will mean more and more to us as we lift the veils. We may absorb into the sphere of our consciousness more and more of the practically unlimited field of our unconsciousness, which is God's immanence. Thus He gives Himself to us, thus we partake of the body of the Lord. The doctrine of "immanence" cannot subsist along with a crude conception of a physical universe at one pole, and absolute deity at the other; here and now, hidden by the veils, are the steps to the throne, the manifested world of immanence according to the "higher deeming," the transcendent worlds according to the lower. The word immanence requires content, the mystic content; always at the heart of the thing seen is the divine meaning or "Word," and that in due time will become a thing seen, with a "Word," beyond, and so on for ever. We can never reach the absolute transcendence, "no man can see God and live," but we can eternally move towards it. The absolute can never in any sense be contained in the finite, but it lies beyond it as its essentiality. Man's sphere is the "Immanence"; in the Transcendence (absolute) he is—nothing.

I make these suggestions in a tentative way, believing them to be in accord with that mystic tradition of which Mr. Campbell is the modern exponent.—Yours, &c.,
A. WILKINSON.

1, Cromwell-road, Beeston, Notts.

SIR,—May I be permitted to contribute a few thoughts to the discussion which has been raised by Mr. Whitaker. There appears to be some confusion about the

terms "Incarnation" and "Immanence." Mr. Mellor would regard them both as pretty much the same, but is there not just this difference: that "incarnation" involves a previous operation of incarnating, while immanence denotes a condition of being which may be from all eternity.

The earlier theologians who spoke of the incarnation were undoubtedly correct so far as the truth of incarnation had dawned upon them. They thought it to have been a particular instance, and expressed themselves accordingly. Now we drop the article and regard incarnation as universal.

But these questions arise: Was there ever an incarnation or a coming of God into humanity? Or, Is He immanent eternally? If the latter question is to be answered in the affirmative, then our conceptions have simply progressed beyond the reach of the term incarnation, and we have no further use for it, except historically, or we change its definition and render it synonymous with immanence. It matters little whether we drop it to avoid confusion, or whether we continue its use so long as we are quite clear as to definition; but it is not at all certain that we should be.

The idea which these terms express seems to me to have advanced in three stages—particular incarnation, universal incarnation, immanence. The change of term here seems to be necessitated by dropping the idea of an operation of becoming incarnate, when "immanence" implies the eternal indwelling of God.

As to the question of degrees, is it not in the manifestation of God in our lives that this becomes admissible? And this, in consequence of the limitations of our incompleteness. As we progress towards perfection and diminish our limitations, does not the immanence of God become more manifest? So that when we speak of degrees we mean degrees of expression or manifestation.

Possibly this offers some measure of explanation of "transcendence": that God is transcendent because He has no limitations as we have, He being perfect.

If these views are wrong, I shall probably benefit by this discussion in having them corrected, and I shall be thankful for it.—

Yours, &c.,
ALFRED J. ALLEN.
Reading.

CORRESPONDENCE.

LONDON SUNDAY SCHOOL SOCIETY.

SIR,—May I call the attention of your readers to our Country Holiday Movement in the hope that some of them may see their way to become new subscribers to the fund. Owing to the continually increasing requirements of the schools on the one hand and to deaths of former subscribers and reduced gifts on the other hand, new support must be obtained if the fund is to continue its useful work.

At the present time the fund amounts to a little over £110. In an average year we are asked to help some 350 scholars towards their summer holidays, and for that purpose need a fund of about £130. May I earnestly appeal for help to make up the remaining £20 before the end of the

present month when the Committee meet to make their grants.—Yours, &c.,

R. ASQUITH WOODING.

49, Canonbury Park North, N., June 10, 1910.

OPEN-AIR MEETINGS IN SOUTH WALES.

SIR,—May I through the medium of your columns call the attention of your South Wales readers to the importance of this work, which is now in abeyance. It was proved by Dr. Griffiths (now of Manchester) and myself ten years ago in the Rhondda, and it was proved by the Van Mission of the last two summers, that there is a public which will eagerly listen to the Unitarian message in the open air.

Unfortunately, the van is not with us this summer, but since such an excellent start was made, it is a pity to allow any good effect that was obtained to die out for the want of continuing the work. My suggestion is, that each church should hold open-air meetings in its own vicinity. Whether as a result there would be any accession of new members into the church or not, what Ward Beecher called the "back kick" would be of immense benefit to the church engaging in such work. We have plenty of talent in our churches to carry on active propaganda work during the summer months. Those who cannot take part in the public speaking, can sell and distribute literature. My personal conviction from experience, and from what I know of the result of the Postal Missions, is that the printed page is a more effective means of propagating Unitarian Christianity than the public speaking. Though, of course, the public meeting and public speaking is a splendid advertisement to the whole movement. These suggested meetings can be carried on practically without any expense, nothing beyond printing a thousand handbills to announce the first meeting. Cannot the young men of the "South Wales Lay Workers' Union" take up this work as well as that for which it avowedly exists?

Yours, &c.,

D. G. REES.

Bridgend.

BOOKS AND REVIEWS.

THE SPIRIT OF OXFORD.*

In this delightful volume two impressionists have been at work, each in his own medium. There is no suspicion, as in the case of many colour books, that the writing exists simply for the sake of the pictures, and is to be accepted as necessary padding, though it is true that the illustrations only "illustrate" in a very general way, and have no inseparable connection with Mr. de Sélincourt's fanciful narrative. We call the narrative fanciful because he has chosen to try to express the essence of what Oxford has meant to himself, compounded of the fleeting associations and the elusive beauty of many past days, by the method of

deliberate artifice. The "industrious writer" who revisits Oxford in order to recapture the ghost of his student days, with a violent "intruder" always at his elbow to play the part of common sense by asking banal questions whenever rhapsody is becoming sentimental, corresponds to a certain dualism of consciousness, which makes its presence felt, when we try to analyse and fix the fleeting moments of artistic or emotional experience. Perhaps this contrivance for avoiding the constant use of the assertive "I" makes the picture less hard, though it involves the risk of some loss of simplicity, and a suspicion of something a little remote and exotic in the mind of the practical reader. Happily, however, we do not feel the need of "great plainness of speech" when we dream about Oxford, and we are disposed simply to accept the method of Mr. de Sélincourt as the best for him, as we do that of Mrs. Meynell and Mr. Arthur Symonds when they in turn instruct us in the spirit of place. He has certainly come nearer than most people to describing the indescribable, and he has done so with an equally tolerant love for the Oxford of the past and the Oxford of the reformer's dream, invaded by scientists and women and Rhodes' scholars and emancipated from compulsory Greek.

"The inestimable value of Oxford," he tells us in a passage of reverie, "was that in the rushing of modern life, rushing that is misnamed advance and mistaken for vitality, it remained a place of quiet breathing, a beautiful place, that in these days of quick cleverness and journalism and hurried notions and crazes that masquerade as ideas, there remained a place where deep questions might still be treated in the deep deliberate way which any reverence for them demands."

By the side of this we may place one of many beautiful descriptive passages, which reveal Mr. de Sélincourt's gift as an artist in words:—

"You should see her on a still evening in the autumn. The sun is slowly sinking. Quiet broods between heaven and earth—the hush of awe at a ceremony. The sky is a great, yellow flame, which wraps the grey buildings in its reflection, a motionless flame that imperceptibly fades. There is no leaf on any tree which stirs, and all the leaves of the creepers glow tranquilly with colour, as though stayed for that majestic moment in their life's growth up the old walls. The river flows by so silently, it takes the colour of the sky so deeply, that it does not seem to move, but to lie firm and still, like an ancient shield of burnished gold. There is no movement. All things stand at gaze in adoration; only round the turrets and round the tall spires and the pinnacles light trembles and plays in a haze of tremulous colour. Royally the lady-city plays her part in the festival that such an evening is, a festival in honour of the worth and beauty of life."

We cannot, we fear, do the same justice to Mr. Markino's pictures, for we are debarred from quotation. They are ex-

trremely interesting and attractive, and present us with familiar Oxford scenes arrayed in the colour and glow of Oriental imagination. During Mr. Markino's visit to Oxford it rained almost continuously, with the result that the atmosphere of several of his pictures is steeped in moisture, but, instead of reducing his colour scheme to neutral grey, the falling rain and the wet pavement reveal unexpected beauties of reflected light, which produces the effect of looking at colour, softened and etherealized, through luminous mist. We may refer specially to the beautiful sketches of the Radcliffe Camera and "Magdalen in the Rain." In a note by the artist at the end of the volume he describes the circumstances of his Oxford visit, using the English language with a bewitching picturesqueness and drollery, which make us thankful for the absence of editorial corrections. He can also indulge in a little gentle sarcasm at our expense as in the following comment on the rain:—

"Oxford people were grumbling at the weather like anything! I was rather surprised to see the Christians should complain so much against their God. But let them be Christians or Pagans, it is the human nature to find out something always to grumble at, and if they grumble about nothing but the weather, that proves that life must be easy and comfortable."

And then he turns to quaint moralising on the buildings exposed to this uncomfortable weather:—

"Look at all those old buildings there! Each stone has got such terrible rheumatism. And we artists or poets enjoy ourselves to look at them, and we give all our hearts to them. Only if those stones could speak they would grumble much. I think it is not only about the stone, but everything in the world is in the same way. Great sufferers always win the hearts of the world."

This whimsical thought that we love our exquisite English buildings with a peculiar tenderness because they suffer so much at the hands of our capricious weather, had not occurred to us before; but we like it none the less because it comes as a novel suggestion from Japan.

THE APPROACH TO THE SOCIAL QUESTION.

By Francis Greenwood Peabody. New York: The Macmillan Company. Pp. 210. 5s. net.

In his sub-title Professor Peabody describes his new volume as an introduction to the study of social ethics. It consists of the substance of a series of six lectures given at the Pacific Theological Seminary in 1907. As popular teaching, addressed to students who are beginning to be stirred by the social problem, they are admirable; but their very excellence in this respect imposes some disqualification upon them in their appeal to readers of more mature experience. And yet his plea that we must understand the Social Question before we can hope to solve it is always needed. It must be remembered,

* Oxford from Within. By Hugh de Sélincourt. Illustrated by Yoshio Markino. London: Chatto & Windus. Pp. xviii—181. 7s. 6d. net.

he reminds us, "that theory and practice are not alternatives from which one has to choose. The theorist is not the run-away from action, or the stay-at-home in a moral war. Theory, in its Greek signification, is the beholding of things as they are. . . . The theorist is like the commander who stands apart from the fighting, but directs the battle and foresees its end. The army accomplishes what the theorist has planned." It is Professor Peabody's aim to preserve the value of the individual alike in ethics and religion, and yet always to interpret the individual life in its relation to the society by which it is surrounded and of which it forms an inseparable part. It is in this way that we escape from what is limiting and false in individualism. The religion of the individual, he insists, is not the same as the religion of individualism. "The difference," he says, "is not one of origin or power, but of the transmission of energy. No age can safely subordinate the religion of the individual; yet nothing is more obvious than the fact that the present age has completely outgrown the religion of individualism. The age of the Social Question involves the socialisation of the religious life." When, however, he tells us that it is no longer possible to think of religion as a personal possession, or security, or joy, we feel that he runs the danger of weakening his case by overstatement. There is a profound sense in which it is true that only the saved soul can save the world, and love must exist as a possession intensely personal in its security and joy before it can give itself away in the work of human redemption. But we take it that this is what Professor Peabody really means when he says, "the centre of religious experience remains where it always has been, but the radius of religious experience is enormously expanded toward the ever-widening circle of social obligations, hopes, and dreams."

SELECTIONS FROM THE GREEK PAPYRI.
Edited, with Translations and Notes,
by George Milligan, D.D. Cambridge:
At the University Press. Pp. xxxii—
152. 5s. net.

In this volume Dr. Milligan has provided exactly what is required by the ordinary reader who cannot go to the great collections of Greek Papyri for himself. The text of fifty-five documents is given, accompanied by a translation and a few explanatory notes. In this way it is possible to gain some first-hand knowledge of the linguistic peculiarities of this miscellaneous literary salvage and of its extraordinary illustrative value. It is the life of the obscure citizen in his daily pursuits, his trade, his lawsuits, his friendships, his superstitions, which is reproduced in these fragments. No. 31, for instance, is a register of paupers belonging to the year A.D. 149, which proves the existence of a poor-rate in Roman Egypt; No. 48 is a certificate of pagan sacrifice granted to a Christian, who saved himself by renouncing his faith during the Decian persecution; No. 50 is a letter giving details of funeral expenses; while No. 55 contains the text of an early Christian amulet,

in which the words of the Lord's Prayer are used as a magical charm. Others again deal with family events like birth and marriage, and ordinary correspondence on matters of current interest between friends. In a short introduction Dr. Milligan describes the romantic discovery of this mass of popular writing and its special value for the Biblical student. It enables us to see that the New Testament writers made use of ordinary colloquial Greek, and that in doing so they "deepened and enriched the significance of many everyday words, and employed them in altogether new connotations." "At the same time," he says, "the best way to get at these new connotations is surely to start from the old, and to trace, as we are now enabled to do, the steps by which words and phrases were raised from their original popular and secular usage to the deeper and more spiritual sense with which the New Testament writings have made us familiar." We are grateful for this note of warning, for we could hardly make a greater mistake than to imagine that these parallels of language reduce the meaning of the New Testament to something less far removed from the ordinary levels of life than we had supposed. Christianity transfigured everything it touched, and not least the common speech of men.

THE PILGRIM FATHERS. By E. Rosalind Lee. London: The Sunday School Association. 1s. net.

THIS is a dainty little book which ought to be very popular with the young people for whom it is intended. Miss Lee has aimed at giving a concise and simple account of the trials and adventures which beset the valiant Separatists of Scrooby, who fled to Holland early in the seventeenth century to escape religious persecution, and afterwards sailed for America in the *Mayflower*, of happy memory. She has succeeded in making her story very readable, and in conveying some idea—so modest a book could hardly do more—of the overwhelming difficulties which had to be faced by those early pioneers of religious liberty in the days when an individual's particular way of worshipping God was a matter of life and death. We are not sure that the decision to go to Amsterdam was not even bolder than the determination to seek out America, for there was at least a chance of finding friends and fellow-countrymen in Virginia, where the pilgrims originally intended to settle. But, as William Bradford, to whose diary we are indebted for so much information about these wonderful people, said—"To go into a country they knew not, where they must learn a new language, and get their living they knew not how . . . it was by many thought an adventure most desperate. . . . But these things did not dismay them, though they did sometimes trouble them." A good description is given of the doings of the settlers on their arrival in America, of the energy and courage with which they built homes for themselves in Plymouth, and of the sad decrease in their numbers owing to sickness and hardships during the first cold and dreary winter they spent in the unknown country. We are also told of

the encounters with Indians, which fortunately were not quite as bad as might have been expected; and of the treaty with Massasoit after his entertainment by the anxious settlers. Altogether there is much to fascinate and inspire her readers in Miss Lee's simple story of adventure, which has the added charm of being absolutely true. Miss Alice Odgers has illustrated the book with a number of effective drawings, and we are sure that the quaint little picture entitled "Sunday at New Plymouth, 1621," will be earnestly examined by all conscientious young students, who will be glad to have the rough buildings, the famous rock where the pilgrim fathers landed, and the "sweet brook that runs under the hillside" indicated in such a clear and painstaking fashion.

PUBLICATIONS RECEIVED.

MESSRS. CONSTABLE & CO.:—The Laird of Craig Athol: Frankfort Moore. 6s. Lydia: Everard Hopkins. 6s.

SALVATION ARMY:—Day by Day in the S.A. MR. FISHER UNWIN:—Memories of a Labour Leader: Autobiography of John Wilson, J.P., M.P. 5s. net.

MISCELLANEOUS.

Charity Organisation Review, June. World Missionary Conferences: A Brief History of Missionary Enterprise.

FOR THE CHILDREN.

THE POT AND THE KETTLE.

THE Kettle had been upset, and the evil smell of the water on the cinders made everyone in the kitchen a little cross, though it was really the cook's fault and not the Kettle's. Even Peter, the big stately tabby cat, was put out, and stood on his four legs with a restless air, instead of purring by the fire, lying curled up on the settle as usual, warming his white fur waistcoat and striped coat.

"A person can't help being upset," sobbed the Kettle.

"Well, that depends," said Peter. "I make a point of never being upset myself."

"I tell her it's her own fault, Peter," said the Pot. "She's getting so disgracefully black—I don't wonder the cook gets impatient."

"Well, you needn't talk," said Peter. "She's not a patch on you, my lady!"

Indeed, what he said was quite true. The Pot was one of those big covered saucepans used for boiling hams, and, although it had once been bright and new, that was very long ago indeed. It had been quite a decent pot at first, though not such good metal as it might have been; but working over a hot fire is very trying to the temper, as cooks know only too well, and the Pot had grown very conceited and fault finding. There was not now any tiniest bit of it that was not as black as could be, much sootier than the cheerful Kettle, who, as a rule, was quite humble, and very seldom fell into the dumps as she had done at the present moment.

"Now, I respect the Kettle," said Peter. "Not just this minute, of course—"

"And why not just this minute?" murmured the Kettle.

"Well, because you're so sorry for

yourself," sniffed Peter. "Self-pity is always weakening, and no respectable cat ever falls into it. You take too much notice of what people say——"

"Well, I shouldn't mind so much if it wasn't that black old Pot," murmured the Kettle; "but she ought really to understand, for she boils over quite often when cook takes her lid off, and she ought to have a little more feeling for the misfortunes of others."

"Misfortunes, indeed!" sneered the Pot excitedly. "If you didn't always have the best place on the fire, and give yourself such disgusting airs with your songs and your sobs, you wouldn't have all the flames fussing round you and making you so much blacker than any other kettle I have ever seen——"

"Oh, well, it's no good arguing with you," said the Kettle good-naturedly, beginning to come to herself again and feel ashamed of her grumbling. "I must give my attention now to getting my water hot, or the family will be waiting for tea."

"Oh, well, they're quite used to waiting for you, Miss Sooty," said the Pot provokingly; "I've often heard them say that even when they watch you, you refuse to boil. They have a proverb, you know, that says a watched Kettle never boils."

"You've changed one word in the proverb, Miss Pot," said Peter, beginning to settle himself down in his usual corner and really enjoy himself. "The proverb usually runs, 'It is a watched Pot that never boils.'"

"Oh, well, all I can say is," retorted the Pot angrily, "that this Kettle is blacker than any pot I have ever seen or heard of. She should take example by me, and just keep her place and mind her own business—black old thing—bubble, bubble, bubble!"

"If there isn't that old Pot spluttering again," said Cook, hastily moving it a little; "I shall have it breaking one of these days. I'm afraid it's cracked already, though the crack's hidden outside by the blackness."

"There, Miss Pot, I told you so!" said Peter provokingly. At this the Pot's jealous rage knew no bounds. She literally bubbled over with wrath, and as the Kettle began her usual merry little song, to tell cook she would soon be ready to make the tea, Miss Pot burst herself with passion, and the smell of stewed bones running over the fire showed that the soup stock was oozing out through the crack in her side.

"There!" she screamed. "You ugly little black Kettle! You're at it again, with your boiling water over the cinders!"

"It's you this time, Miss Pot," said Peter. "It's no good the Pot calling the Kettle black."

But the Pot interrupted with such a shocking word that she became more cracked than ever, and the cook rushed to the fire, snatched her off, and handed her to the trembling kitchen-maid, who was so frightened that she dropped the great boiling pot on to the tiled floor. The good stock from the bones and vegetables inside spurted out into her eyes and face, and scalded her very badly, poor little maid, while the rest ran out over the tiles and the carpet.

The screams of the kitchen-maid brought the young mistress into the kitchen.

"Polly is not strong enough to lift such

a heavy pot," she said, and then she lost not a moment. "Flour and oil, at once, please cook, to dress the scalds. Scalding soup in the eyes must have been agony. Pray let that black and broken pot be got rid of."

"Just about good enough for the dust-heap," muttered the Knife and Shoe-boy.

"Poor Miss Pot," purred the unkind Peter. "And to think that you should come to this! See what comes of the Pot calling the Kettle black."

MEETINGS AND SOCIETIES.

NATIONAL PEACE CONGRESS.

THE sixth National Peace Congress, held in Leicester this week, has been a distinctly interesting and important event. Those who may be tempted to think that such meetings serve no higher object than the outpouring and vapouring of pious opinions by a few meek and mild persons who expect wars to cease at once, make a very great mistake. The programme was vital and practical, the subjects mostly burning questions, the speakers chosen for their special knowledge, and the discussions were keen and earnest. Within the one peace spirit there was quite sufficient diversity of judgment to provide that occasional clash of opinion which keeps a movement fresh and living.

The preliminary Public Meeting drew a crowded gathering, and from the outset set a high tone. In Lord Weardale, the Chairman, it had an ever staunch peace champion, who as Philip James Stanhope carried on the tradition and teaching of Cobden and Bright, and has ever proved a devoted friend to the movement. Another veteran for peace, John Edward Ellis, deeply moved the audience, and the two members for the town received, of course, a great ovation. Mr. Ramsay MacDonald's eloquence can never have been used to nobler purpose than in denouncing the futile waste of the mad race for armaments. We noticed with interest the large numbers of working men in the meeting, who followed each speaker with the closest attention.

The opening of the Congress deliberations was marked by two special features, each redeemed from formality by evident earnestness and sincerity. The reading of inspiring messages from absent leaders, from the Chancellor of the Exchequer, the Bishop of Hereford, the Bishop-elect of Lincoln, Lord Courtney, Dr. Clifford, and others, made us fervent in spirit, and brought the absent present; and the appearance on the platform of a large deputation from the Churches of the town, the Free Church Council, the Chamber of Commerce, and the Trades Council, reminded us of the numbers of virtual peace workers outside the special peace organisations. If the clergy were a little too anxious not to commit themselves, the Free Churchmen had an excellent spokesman, and the representatives of Commerce and Trade uttered no uncertain sound.

It was announced, and we were glad, that the proposed Peace Memorial of King Edward would now be a national, and not a sectional, fund for the special develop-

ment of peace work, and to which all might contribute.

Of the many resolutions discussed and passed, some call for special notice. The Congress was unanimous in its opinion that Great Britain should be willing to abandon, along with Germany, the right of capture of private property at sea. The argument put forward that huge navies are needed to protect the mercantile marine would then lose its meaning. On the motion of Mr. Felix Moscheles, it strengthened its resolution in reference to war scares and the Press, by deciding to create a Press Bureau with the express duty of dealing officially with newspaper leaders or letters provocative in character, and calculated, therefore, to inflame the war fever. The Congress further decided that the National Council should be requested to appoint a Committee to examine and report upon the desirability and the possibility of a European Federation as an outward embodiment of brotherhood and a security for the peace of the world. Federation is the answer to Imperialism. A resolution calling upon headmasters and other educators to discourage and oppose the new militarism of cadet corps and shooting contests in public schools led to a sharp discussion of the action of the National Peace Council in supporting the recent Peace Scout Secession under Sir Francis Vane. On a vote being taken the objectors, however, proved to be a very small minority. Further resolutions were passed dealing with the Limitation of Armaments, the Treatment of Subject Races, International Arbitration, and Conscription. The discussions for the most part were statesmanlike and moderate, but the "peace at any price" fanatic is not yet quite extinct, and some peace societies, we venture to think, might wisely exercise a more strict judgment in their choice of delegate. The speeches of the women, without exception, were models of quiet, cogent address, and always carried the audience.

We came away, however, with the feeling that the speakers and workers in this noble Peace Campaign need a sterner note of determination, a more combatant spirit, a more militant attack. Their movement must be forced to the front, and must no longer even appear to apologise for its existence, or utter its world message with bated breath and whispering humbleness.

Amongst the delegates present were the Rev. Kenneth Bond (Free Christian Church, Leicester), Miss Clephan (Great Meeting, Leicester), Rev. B. C. Constable (Lancashire and Cheshire Provincial Assembly), Rev. Frank K. Freeston (National Conference, National Peace Council, and London Provincial Assembly), Rev. E. I. Fripp (Great Meeting, Leicester), Miss Catherine Gittins (Leicester Peace Society), Mr. F. Maddison (International Arbitration League), and Mr. Charles Weiss (Anglo-German Friendship Committee).

NATIONAL CONFERENCE GUILDS' UNION.

NINTH ANNUAL REPORT.

WE have received the following report for publication:—In presenting its ninth annual report the council heartily welcomes into the Fellowship Guilds formed at Altrincham, Blackfriars, Hale, Mossley (Manchester), and

Monton. This raises the total number of affiliated Guilds from 31 to 36, an increase of five on last year. During the past session, however, one or two societies seem to have been in an unsatisfactory condition, owing to lack of leadership. It is hoped that they will soon be revived.

The reports from the affiliated Guilds speak, on the whole, of good and steady work.

Some of them are in a very strong and flourishing condition; others are struggling against hampering circumstances.

From the reports we may quote the following figures:—The lowest number of members attached to any one Guild is 17. The highest is 334 (this includes 117 juniors). Two other Guilds have membership rolls of 180 and 130 respectively. The average is from 45 to 50.

This, however, merely serves to indicate the numerical aspect of the Guilds. It is impossible to set down in figures the good results which follow from the members meeting together for spiritual, intellectual, and social fellowship. "The young people here seem strangely afraid of anything of a devotional character" is a sentence from one of the reports. We want to remove this shyness, and to transform it into a natural and unaffected devotional spirit. Moreover, these are the days of the "Social Question." It is very desirable that our young people should learn to take an interest in and to study carefully the very difficult and momentous problems which are awaiting solution.

From the reports to hand we find that the Guilds have been striving to fulfil these desirable aims. Some Guilds hold a week-night devotional service once a month, at which the address is given by the warden or leader. Others commence their meeting with a brief religious service followed by a paper and discussion on some biographical, literary, or social topic; others again devote themselves mainly to furthering the interests of the church and Sunday-school. As a rule the Guild is the governing body which controls and directs all the educational, social, and recreative agencies which are provided for the young people of the church and school.

Of the practical outcome of the Guild meetings the reports give many interesting details, not the least cheering being the intimations of the various ways in which some of the Guilds practice the "Good Samaritan in Modern Life" by assisting the destitute and infirm, by sending sick children to holiday homes, by distributing church flowers among bed-ridden people, and by many other thoughtful and kindly offices.

The examiners of the Guild essay on the "Life and Teachings of Joseph Mazzini" (Rev. J. C. Ballantyne and Gordon Cooper) report as follows:—

"Our consideration of the ten essays submitted to us has resulted in strengthening our conviction as to the importance of this branch of the Guilds Union work. It is quite evident that earnest and thoughtful care has been given to the preparation of the essays, and we feel assured that they indicate a knowledge of the great life under consideration which cannot but stimulate the highest interests and purpose of our Guilds.

"The subject set as title for the essays called for a description both of the life and of the teachings of the great Italian hero, and, while bearing in mind the limits imposed by the conditions of the competition, we have thought it right to seek in each case for some indication of acquaintance with the broad outlines of Italian history, immediately preceding and during Mazzini's life, knowledge of the main incidents of his career, and insight into his characteristic teaching on the subjects of association, democracy, Italian unity, nationality, and 'Duty versus Rights.'

"The dignity and greatness of the life before us has been strikingly grasped by

the writer of the essay marked, 'And now abideth Faith, Hope, and Love'—a boy aged 12 (R. L. Callow, Hastings). Though this writer is too young to grasp, in full, the political situation of Mazzini's time, and though the construction of his essay is also somewhat at fault, his insight into the hero's character has decided us in awarding him a special prize.

"With reference to the nine other essays, the story of the life, generally speaking, has been well told, but we should have been glad to find evidence of somewhat wider reading, especially of Mazzini's own writings—for example in more frequent and more apt quotation.

"Two essays, however, manifest a good grasp of the great social and religious conceptions which Mazzini lived to spread abroad, and to them we have pleasure in awarding the prizes, thus:

"(1) 'Suo Marte' (H. P. Smith, Upperthorpe, Sheffield).

"(2) 'Deus et Libertas' (F. N. Crabtree, Upperthorpe, Sheffield).

"And we would congratulate these gentlemen on their well-balanced, clear, and discerning accounts of the significance of Mazzini's life in its context of European history, and of his exalted, prophetic teachings.

"We have also been especially interested in the essay marked 'Cui Bono?' (H. H. Quarumby, Blackfriars), to which we would award 'honourable mention.'

"Some of the essayists have paid more attention than others to the construction of their essays—the spelling, writing, and composition; we have taken this into consideration in making our award, and would suggest that in announcing future essay competitions, greater stress should be laid on the advisability of preserving a high standard in this direction."

In conclusion, the Council again commends the Guild movement to ministers and lay-workers in the churches. It is the experience of all who are earnestly working for the uplifting of humanity, and the betterment of the world, that, while materialistic ways of thinking and of living are affecting all classes, it is exceedingly difficult to keep young people in alliance with organised religion. The Guild movement represents a practical attempt to do so, by providing a link between the school and the church, by breaking down the "mischievous division between the sacred and the secular," and thus nourishing a healthy sense of the need and the naturalness of religion in the minds and hearts of the future generation.

On behalf of the Council,

C. M. WRIGHT, Hon. Secretary.

NOTE:—The names of the essayists are not known to the examiners until after their decision. The following are the officers and Council of the Guilds' Union for 1910-1911:—President, Rev. J. J. Wright; vice-president, Rev. John Ellis; treasurer, Mr. H. P. Greg; hon. secretary, Rev. C. M. Wright; Council, Misses E. Gittens and M. Twist, Revs. D. Agate, N. Anderton, J. C. Ballantyne, A. H. Dolphin, F. K. Freeston, A. Hall, M. Rowe, E. Thackray, F. H. Vaughan, and Joseph Wood.

BOYS' OWN BRIGADE.

ANNUAL COUNCIL MEETING.

AN interesting and successful meeting was held at Essex Hall on Thursday, June 9, Mr. Ion Pritchard, retiring president of the Brigade, in the chair. About one hundred friends were present, including members of the Council and their friends.

The report for the past year showed a gratifying increase in the Brigade, both in numbers and in efficiency. Reference was made to the summer camp at Deal, in August, 1909, and to the similar holiday now in prospect for the members at the end of July at

Birchington-on-Sea, and the beneficial results of such periods of intimate comradeship were dwelt upon. The report then dealt with the united services for boys held during the session at Effra-road church, Brixton, and at Clarence-road church, Kentish Town, and with the annual united concert at Rhyl-street Mission, at which the president had presented the "Marian Pritchard Memorial Shield" for competition among gymnastic teams from the Brigade companies.

The executive of the Brigade is taking its place as a bureau for the collection and distribution of knowledge on the subject of organised work among boys, and the report speaks of the advance made during the year in this direction. It further refers to visits paid by the secretary to Liverpool, Bolton, Manchester and Sheffield, at which centres lectures upon work among boys were delivered and interest in the B.O.B. stimulated, the net gain in new companies of the Brigade being two in Liverpool, one at Mill-street, and the other at Hamilton-road, while at Manchester and Sheffield there is work on foot which promises to lead to the enrolment of companies in these districts.

Progress in other directions also is reported, and it is evident that the executive look forward with high hopes and enthusiasm to the future possibilities of their work.

The treasurer's statement showed a deficit of £7 4s. at the end of the financial year (April 30). This, however, consisted for the most part of payments due to the treasurer for stock purchased, and the greater part of it had been already paid up, leaving an actual deficit on the year's working of £1 6s.

The reading of the camp accounts for 1909 revealed the fact that the holiday had been made possible only by reason of a very large sum provided by Mr. Ronald P. Jones, who has shown such a sincere interest in the work of the Brigade.

Alterations in the constitution were recommended by the executive and passed, new members were nominated and elected to serve on the Council, other items of business were transacted, and the office-bearers were elected for the ensuing year as follows:—

President: Mr. Ronald P. Jones, M.A.

Vice Presidents: Messrs. Ion Pritchard, A. A. Tayler, C. Martineau, W. J. Clark, P. Roscoe, A. S. Cooper, J. S. Lister, C. S. Jones, L. Holt, and L. Hall, and Revs. F. Allen, A. A. Charlesworth, and J. A. Pearson.

Executive Committee: Messrs. R. P. Jones, W. J. Clark, C. S. Jones, W. T. Pritchard, J. C. Ballantyne, F. E. Allen, H. A. Oakeshott, R. Bartram, W. Holsworth, and W. H. Ballantyne.

The business having concluded, an address on "Boy Labour" was given by Mr. Clement R. Attlee, M.A., secretary of Toynbee Hall, and manager of the Hayleybury Lads' Club, Stepney, dealing with the pressing problems connected with this subject and the methods in use for coping with the difficulties, and pointing the way to further reform. The lecturer won the attention of his audience, and, after one or two questions at the close of the address, a vote of thanks was passed with hearty applause.

YORKSHIRE UNITARIAN UNION.

THE annual meeting of the Yorkshire Unitarian Union was held at Westgate Chapel, Wakefield, on Saturday last. In the afternoon divine service was conducted, the preacher being the Rev. Matthew Scott, of Southport, who delivered an eloquent discourse on the subject of the "Meaning of Mediation." At the conclusion of the service the business meeting took place, the chair being occupied by Mr. Grosvenor Talbot, Leeds, president of the Union. The Rev. J. Wood, Birmingham, gave an address on the proposed circuit sys-

tem for Unitarian Churches, urging that the congregations in a town or district should unite for mutual purposes, exchange of pulpits, &c., so that they could better carry on the propaganda work of liberal Christianity and progressive ideals.

The Rev. A. H. Dolphin, hon. secretary, presented the annual report, which was satisfactory. The treasurer's statement, presented by Mr. J. Hess, showed that, after meeting the expenditure of £736, there was a balance to carry forward of £64. The report and balance sheet were approved. Rev. W. R. Shanks was elected secretary in place of Rev. A. H. Dolphin (resigned), and the other officials were re-elected, as follow:—President, Mr. Grosvenor Talbot; vice-presidents, Mr. G. E. Verity and Mr. J. T. Dodgson; treasurer, Mr. Julius Hess; auditor, Mr. J. Thornton—all of Leeds.

On the proposition of Dr. Thackray, Huddersfield, a resolution of thanks was accorded to the lay preachers for their devoted services during the past year, which was acknowledged by Mr. F. Clayton.

At the evening meeting the president reviewed the work of the Union, and remarked that the men of to-day did not appear to be as devoted to their religious duties and exhibit the same love of work as their forefathers did. He also gave a cordial welcome to the new ministers who had settled in the district since the last meeting, namely, the Revs. W. T. Davis (Wakefield) and Dr. S. F. Mellor (Rotherham).

The Rev. C. Hargrove, M.A. (the new president of the B. & F.U.A.), spoke on the need of a missionary spirit in our churches. Mr. T. Fletcher Robinson (representative of the Manchester District Association) also spoke on the same subject.

Addresses followed from the Rev. C. J. Street, M.A., LL.B. (Sheffield), on "Theodore Parker," and from Miss Brown (Leeds) on "Dr. James Freeman Clarke."

The Rev. H. McLachlan (Bradford) spoke persuasively in commendation of the adoption of the circuit system, and was supported by Dr. Thackray.

Other addresses in support of a vote of thanks to the preacher were given by Messrs. T. M. Chalmers and E. O. Dodgson.

The proceedings were brought to a conclusion with votes of thanks to the Wakefield friends and the chairman, followed by the singing of a hymn.

NATIONAL HEALTH.

DISCUSSION AT THE WOMEN'S CONGRESS.

THE subject of National Health was discussed by the Women's Health Congress on Friday, June 10, when papers were read by Dr. Mary Scharlieb, Dr. Jane Walker, Dr. Tchaykovsky, Dr. Corthorne, Dr. Dickinson-Berry, and Dr. Alice Johnson. Lady Emily Lutyens presided, and in a sympathetic speech reminded her hearers that the subject under discussion was one which women would be called upon to study more and more in the future. It was almost a truism to say that it was absolutely necessary for a nation to be healthy if it was to bear its part efficiently in the struggle for existence; but when people talked about the decadence of the English, she wondered how many of them realised what the conditions of the great mass of the population were fifty or sixty years ago, or what magnificent work had already been done in the matter of public health. The modern Public Health Acts had reduced the death rate by 18 per cent. in the fifty years from 1851 to 1901. Unfortunately infantile mortality had not shown a corresponding fall, and although England had been fifty years ahead of every country in first taking up this great question of health, she had now dropped behind the United States and certain Conti-

mental countries in regard to its further development. Still, although we were rather conservative and cautious, we had now accepted the principle of the responsibility of the State for the health of the people, and women must realise how this affected them in the capacity of mothers, housewives, and workers, and so educate themselves that they might help more effectively to make the world a happier and a better place to live in.

The speakers who followed dealt with various aspects of the question, and in the course of their remarks laid stress on the necessity of improving social conditions. It is quite impossible nowadays to ignore, in treating of the sick, the crippled, the mentally, morally, and physically defective, those vast causes of race deterioration which medical skill alone is powerless to cope with, and it was inevitable that in a meeting like this frequent mention should be made of the housing question, the problem of unemployment, the drink evil, and education, all of which must be taken into consideration when the work of the Public Health authorities is being discussed. Dr. Mary Scharlieb, for instance, in speaking of infantile mortality, reminded her hearers that the death rate of children remained practically the same as it was fifty years ago, and pointed out that this was largely attributable to overlaying and overcrowding, to bad ventilation and insufficient food, to accidents caused by little children being left alone to look after themselves while their mothers had to go to work in the factory or the mill, as well as to the poor physique or intemperance of many married women. In referring, however, to the ignorance of mothers, she added that this trouble was not confined to the lower classes, for it was found quite as much among the rich and well-educated. One of the reforms which she considered most urgent was that all children, boys and girls, should be taught the great truths of physiology and the laws of health, so that they might not, at least, grow up in deplorable ignorance of facts upon which human well-being depends to an incalculable extent.

Dr. Jane Walker dealt with the necessity for providing employment, of a kind suited to consumptives, for all patients suffering from tuberculosis during their period of treatment in sanatoria. It had been scientifically proved that graduated labour actually helped towards recovery, and she recommended French gardening, which involved light and continuous work carried on in the open air. Dr. Dickinson-Barry, who took as her subject "The Examination of Defective Children," enumerated the chief causes which produce mental and physical degeneracy, and urged the segregation of the feeble-minded. Dr. Tchaykovsky spoke encouragingly of the good effects of school clinics, and the inspection of children in the elementary schools. Her hearers were reminded that here, again, we lag behind Germany, and that an improvement in social environment must be effected if the gospel of righteousness and cleanliness is to be taught effectively.

A very interesting speech was made by Alderman Broadbent, who, when he was Mayor of Huddersfield, did so much to prevent the wastage of child life by his schemes for helping poor mothers and providing a municipal milk supply. He pointed out that a municipality was the best central organisation that could be devised for diminishing infantile mortality. They had a medical officer with a staff ready to hand, and all that was necessary was that a fully qualified lady doctor should be exclusively engaged to visit professionally every baby that was born, and see that the little life was launched on safe and proper lines. But, in addition to the lady doctor, there must be, in every town of 100,000 inhabitants, from 100 to 150 voluntary

lady helpers who would assist her by keeping an oversight over the infants and their mothers for the first twelve months. Here was a wide field for the unselfish woman who wished to do something to promote the welfare of her country, and he wished he could make them realise what invaluable work this was. He could, however, say from his own experience that the effect of it was to diminish the death-rate of babies (and this without further trouble or expense) by something like 40 per cent. More than this, it practically saved the lives of men and women, for a child who got over the first year was likely to reach its fifth year, and a child saved until it was five years of age was more or less saved until it was 25.

Other papers were read, including one by Dr. Alice Johnson, who dealt in a sympathetic and humorous way with the subject of open-air schools.

THE UNITARIAN VAN MISSION.

THE news from the field is again distinctly good, and many encouraging meetings have been held during the week. Audiences varying from a few scores to eight and nine hundred have listened to our missionaries, and much sympathy and agreement with the addresses has manifested itself. That approval so far appears to be the chief characteristic of the Mission this season, and, although it is early to prophesy, it can at least be hoped that it will remain a feature of the work. Not, of course, that no hostile questions are asked, nor that others always seem relevant to the subject under discussion. One night this week in a certain district the topics ranged from the sinlessness of Jesus to the world's peace and the visit of English divines to Germany. The questions, indeed, constitute the most formidable part of this work, and there are probably very few of the missionaries who see question time approaching without some trepidation. And so much depends upon the manner in which the questions are dealt with that it is perhaps well they should be the occasion of a little anxiety. You have to put all your patience, all your tact, all your goodness of heart, and almost all your brevity into the answering of them. The missionary may, in his replies at question time, when the interest is always keenest, do much good, and be an actual teacher of Scripture to those who so frequently are unconscious that it is not Scripture at all, but the doctrinal interpretation, interpolation, and manipulation of their peculiar creed that really possesses their minds. The careful missionary seeks to carry information rather than to score points with his answers, and he can generally succeed, given two conditions—the one that he keeps cool, and the other that he keeps his temper. He is apt, of course, to resent the attempt to catch him in his words, but probably the greatest difficulty in the way of success is nervousness, and it ought to be realised more by the missionary for his steadying, that in the majority of instances the questioner is as nervous as the speaker. Stand by that young fellow who eagerly wants to know what that "perfect manhood" really was, and you shall actually hear his quickened breathing as he formulates the question for himself before he dares to ask it. He has tried to take the measure of the speaker, and thinks he will get a sympathetic answer. If the suspicion flashes across him that the man up there may try to turn the laugh upon him, then, because he dare not face that, he goes away with the wonder in his mind unsatisfied. But if he has seen from the whole kindness and considerateness of the missionary that it is not the making of points, but the helping of life that is what he wants and is after, then he gathers his courage in both hands, and out of that interchange of thought the new happiness of a changed life may be born. That is the glory

of the missioner's night, of his work, and to keep cool and to keep kind seem to be almost the chief essentials for its winning.

The Northern meetings at Darlington have suffered from multitudinous counter attractions of the open road, but have been marked by much interest, by great audiences, and much sympathy. The missioner has been Rev. J. Park Davies, of Pontypridd, and the minister, Rev. S. S. Brettell, with his people, has rendered assistance. The van is at Barnard Castle over this week-end and should reach West Auckland on the 20th. The Lancashire and Yorkshire van, under Rev. G. Pegler, has had much better audiences at Walkden and Farnworth, and has been working in the neighbourhood of Bolton during the week prior to its journey up the Rossendale to a few of the Methodist Unitarian churches which were established just a century ago upon the expulsion of Joseph Cooke from Rochdale Wesleyan circuit. The London van has had several fine meetings at Harlesden, and some smaller, but successful gatherings, at Finchley. The missioners for the week have been Revs. J. Page Hopps, F. Summers, J. A. Pearson, and W. H. Rose, and at Harlesden the Mission one night had a visit from Rev. Oscar B. Hawes, of Germantown, Philadelphia, who addressed a meeting of about 300 people with great acceptance. The van is at Clapham over Sunday, and moves to Wimbledon on Monday.

THE SOCIAL MOVEMENT.

UNIVERSITY TRAINING FOR SOCIAL WORK AT
THE BIRMINGHAM UNIVERSITY.

SOCIAL SERVICE AT DARLINGTON.

THE universities, both ancient and modern, are feeling "the necessity of more knowledge and more systematic training in all forms of public and social work," and by devising suitable courses of instruction are equipping themselves to meet the need. We have been much interested in the Social Study course of the Birmingham University, which gives a very good example of how these schools of learning are facing the new duties of new occasions. The committee in charge of the social study department, which is intended to supply a course of training for public and social service, consists not only of the professors of philosophy and history, but of commerce and finance backed by the practical experience of the Medical Officer of Health and the Warden of the Women's Settlement. Theory being thus balanced by practice, the curriculum naturally is divided into "university courses," "visits of observation," and "practical work." Under the second of these heads are included visits to workhouses, cottage homes, epileptic colonies, elementary schools, both ordinary and special, children's courts and reformatory schools, labour exchanges, &c., while sanitation, hygiene and industrial conditions are studied by inspection of hospitals, housing experiments, factories, and places where home industries are carried on.

* * *

Lastly, the practical work without which no student can qualify for a diploma in this course consists of (1) office work, *i.e.*, the preparation and filing of systematic records (use of case-papers, indexing, &c.); (2) visiting, either occasional, as required for country-holiday funds, provident-dispensary cases and the like, or continuous, in connection with provident collecting, district visiting, child care and after-care committee work, &c.; (3) systematic work as a regular helper at a recognised school club, class, or similar institution.

* * *

A curriculum thus skilfully devised ought surely to fulfil the intentions of those who pre-

pared it, and, to use their own words, to meet the needs of (1) "those who desire to be assisted in preparing themselves for service as elected or co-opted members of local governing bodies; (2) officials engaged in municipal or national administration in one or other of its branches (*e.g.*, poor law, sanitation, housing, labour exchanges); (3) those who desire training and experience for philanthropic and "welfare" work, whether professional or volunteer; (4) the clergy and church workers of the several denominations; (5) the officials of trade unions, co-operative societies, friendly societies, and other organisations."

* * *

Apropos of what has recently appeared in this column with regard to co-operation among the social service unions of the different religious bodies, Darlington has anticipated this desirable consummation by founding, a year ago (on the initiative, we believe, of Miss Clara Lucas, who is a member of the Council of the National Conference Union for Social Service), a social service union representative of all the religious and, with one exception, of all the political bodies in the town. At the recent annual meeting Miss Lucas, the secretary, presented a report "which emphasised the fact that although only opened a year ago, the Union had already justified its existence. The subjects which had been under discussion during the year had all an important bearing on the well-being of the town, and it was evident that each question brought forward aroused genuine interest. The subjects included infant mortality, charities, allotments, housing and unemployment." As a result of one of their discussions the Union had resolved to approach the proper authorities with a view to the appointment of a lady health visitor for Darlington.

LONDON'S FUTURE.

In concluding last Saturday afternoon at the theatre in Burlington-gardens his series of lectures on London, Canon Masterman referred to the position which the City took up against the war with the American Colonies, to the Lord Gordon riots, in which people cared more for the spirits which ran in the gutters than for Popery or No Popery, and to the City's attitude on the abolition of the slave trade. Canon Masterman said the last great progressive movement in which the City took a foremost part was the Reform Bill of 1832. London was becoming more and more a place for eating, sleeping, drinking, and amusement, and less a place for thinking, dreaming, or praying. What its future would be was a fascinating study for their children. He would not prophesy, but there were three things which might be done: the Christian Church might restore to London the lost habit of real prayer, the University of London the lost habit of thinking real thoughts, and the Educational Association might bring back to it the lost habit of dreaming beautiful dreams.

London had never been able to carry out the policy of gradually extending her boundaries. The City, which was the old London, had been left as a besieged City with a great number of boroughs hemming it in on every side. That was the real secret of the failure of London, and undoubtedly that had tended to increase that almost complete separation of class which was one of the very greatest misfortunes of modern life, and they would never have had it in London—to the great injury of London—had it not been for the special circumstances under which London life developed.

After 1832 Old London, which played so conspicuous a part in the world's history, gradually came to an end, and became the haunt of the caretakers, and City offices. So from being a self-conscious nucleus of civic life London became a mere business centre for non-resident business men.

NEWS OF THE CHURCHES.

Blackpool : North Shore (Appointment).—The Rev. J. Horace Short, of the Unitarian Home Missionary College, has accepted a unanimous invitation to become the Minister of Banks-street Unitarian Free Church, and will enter upon his duties on Sunday, August 7.

Bolton District Unitarian Sunday School Union.—On Saturday this Union of Schools held its summer ramble and conference. A good number rambled from near Lowton across country to the beautiful village of Croft, near Culcheth, which lies amidst the beauties of an agricultural district, and had tea in the picturesque Unitarian school there. Afterwards, the Rev. J. J. Wright, supported by the Rev. P. Holt, Messrs. W. W. Midgley, Isaac Barrow, and Ed. Davies, jun. (hon. secretary), occupied the chair, and the Rev. Bertram Lister, M.A. (of Bank-street Chapel), delivered a short address as introductory to a discussion on the "Archibald" method of teaching. He said they had been apt to treat the child as a little man, as one of them, and take little or no trouble with him, but old methods such as this having failed, new ones must be found. They want to know the child, and the study of child nature was one of the most important subjects of to-day. The child was not made for lessons, but lessons for the child, and we have to develop his personality, to lead him from the unknown to the known, and to expand and enrich his already present abilities. Mr. Lister then explained the details of the "Archibald" system, how it aimed at a decentralised Sunday-school, with graded teachers, lessons, and classes. Mr. A. Smith (president of the Bury D.S.S.U.) added a few words from their experience of this subject, and after the discussion a vote of thanks was moved and seconded by the Rev. E. Morgan, B.A., and the Rev. R. S. Redfern, respectively.

Derby : Friar Gate Chapel.—The annual congregational meeting of this chapel, held on May 30, was the largest for some years past, and in many respects more hopeful. The reports of the Committee, together with those of the subsidiary institutions connected with the church, showed evidence of strenuous activity. In addition, a valuable social and educational work among the increasing body of young men and women has been done by Sunday afternoon and week evening lectures by the minister. The Committee, however, rejoices in the fact that the congregations at both morning and evening services have increased, the average attendance having been larger for the whole year than for some years past. More than 35 new members have been admitted into our fellowship, which is largely due to the introduction of the envelope system in place of the periodical pew-rent. Another gratifying feature has been the large proportionate contributions for charitable and missionary purposes. Despite this fact, the income for church purposes has been much larger than in previous years, although the expenditure has been abnormally heavy.

Gee Cross (Resignation).—After nearly nine years' ministry the Rev. A. R. Andreae, M.A., has resigned his co-pastorship at Hyde Chapel, Gee Cross. The Committee was very reluctant to accept his resignation, but felt that they were obliged to do so in view of his feeling that the severe climate of the district was proving injurious to his health, so that he could neither do justice to himself nor to the opportunities of so large a congregation and school, entailing as they do a great deal of week-night work. The Committee have forwarded a resolution to Mr. Andreae regretfully accepting his resignation, and assuring him "that he will carry along with him from the congregation of Hill Chapel such affection and esteem as have seldom resulted from a pastor-

ate of such short duration." Mr. Andreae will close his ministry at Gee Cross in the autumn.

Horsham: The late Mr. John Steele.—By the death of Mr. John Steele, at the ripe age of 84, the congregation loses its oldest, and one of its most deeply attached members. Educated in early youth by the Rev. Robert Ashdowne, at that time minister of the church, his connection with it was lifelong. In early manhood he held for a short time general country businesses at Slaugham and Plaistow, but some half century since relinquished them, and carried on the business of corn merchant, &c., residing at Brunswick-place, London-road. Here many of us who are now in middle life remember with affection and gratitude his hospitality and kindness during our younger days; and also his constant attention to and thoughtfulness for the older folk who were living in his neighbourhood. He was twice married; first to Miss Sumner, and later to Miss Mary Carter, who survives him. Physical infirmities have grown upon him during the past few years, but his old love of fun and the merry twinkle of his eye never quite left him, and to the last his interest was keen and constant in the Worthing-road Chapel and all connected with it. His illness at the end was mercifully brief. The funeral service was conducted on Saturday last, by the Rev. J. J. Marten, relatives and friends from near and far attending to pay their last tribute of respect.

London: Islington (Appointment).—The Rev. W. Tudor Jones, Ph.D., has accepted an unanimous invitation from the congregation of Unity Church, Islington, and will enter upon the ministry there almost immediately.

Newcastle-on-Tyne: Memorial to the late Rev. Frank Walters.—A monument to the Rev. Frank Walters, who for many years was pastor of the Church of Divine Unity, New Bridge-street, in this city, has recently been erected at the grave of the deceased in Whitley Bay churchyard. It is of polished granite, and is inscribed as follows:—"Erected by public subscription to the memory of Rev. Frank Walters, for 22 years pastor of the Church of the Divine Unity, Newcastle-on-Tyne, who died November 3, 1908, aged 62 years. *Ex umbris et imaginibus in veritatem.*" It was designed and executed by Mr. John W. Reed, sculptor, St. Mary's-place, Newcastle.

Oldbury (Appointment).—The Rev. Jesse Hipperson has accepted the unanimous invitation of the Oldbury Unitarian Meeting House Congregation to become their minister, in succession to the Rev. W. G. Topping, and will begin his ministry early in July.

NOTES AND JOTTINGS.

WE learn that three performances will be given at the Guildhall School of Music of a modern morality play entitled "Give Heed," by Miss Blanche G. Vulliamy, on June 27, 28, and 29. The play has only been performed once before, and it is now being given in aid of the Pioneer Preachers connected with the Liberal-Christian League. Tickets, price 5s., 2s. 6d., and 1s. may be obtained from Lady Warmington, 17, Thorney Court, Palace Gate, W., and Lady Emily Lutyens, 29, Bloomsbury-square, W.C.

WE understand that there will be an exhibition shortly of paintings by Mr. G. Flemwell at the Baillie Gallery, Bruton-street, W. It will include the pictures which have been reproduced in his recent book on "Alpine Flowers and Gardens." The exhibition will last for two weeks, beginning on June 22.

ANY movement which is directed towards the establishment of a sympathetic understanding between the people of different countries should have the encouragement of

liberal-minded people. For this reason we would draw attention to the work of the International Visits Association, which has been founded for the purpose of studying the customs and institutions of other nations. A visit to Holland has been arranged by the Association for August 9-19, and those who take advantage of this opportunity to add to their knowledge of Dutch life and labour are likely to have an enjoyable as well as an instructive holiday. One of the features of the programme that has been arranged is a lecture which Mr. Philip Wicksteed will give at Leiden. Further particulars, and the address of the hon. secretary, will be found in our advertisement columns.

THE advantages of tuition by correspondence are numerous, and appeal especially to those who for any reason are unable to profit by the educational opportunities which await individuals with money and time at their disposal. Through its means, anyone living in the country can study almost as well as if he were within reach of colleges and lecture-rooms, and, under intelligent instructors who know how to meet the various needs of the student, train himself for certain callings that do not, of course, involve handicraft. We have received a prospectus of Clough's Correspondence College, which was founded to meet the needs of a large number of people who require just this kind of assistance in order to equip themselves for a successful career. It is in its thirty-first year, has trained more than 85,000 students, and has distributed, during the past six years, over £4,000 in prizes and scholarships, a larger sum, it may be noted, than all other similar institutions combined. This speaks well for the system, and it is clear that the work done by the College is of a thoroughly useful and reliable character.

THE fact that the idea of co-operative house-keeping has not yet commended itself to a large number of people who would be most benefited by its development is probably due to the fact that it is misunderstood. We must also take into account the conservatism of women in regard to domestic matters, to say nothing of the fear so often expressed that such a scheme would do away with the privacy of the home. But, as Mrs. Alice Melvin points out in her pamphlet on "Co-operative House-keeping in Ideal Homes" (which advocates a scheme that is, we believe, going to be realised when the Brent village, Finchley, comes into existence) "co-operative house-keeping, or co-operation by members of the community for obtaining ideal homes," should be welcomed particularly by those who think we ought to regard a house not merely as a place to work in, but as a place to play and rest in, to cultivate one's talents in, and to be happy in generally.

MRS. MELVIN points out that the way in which our homes are usually managed at present is unscientific, uneconomic, and conducive to a great deal of unnecessary fatigue, which often renders it impossible for the housewife to enjoy social pleasures, engage in artistic or other work for which she may have a special aptitude, or, if she is married, devote any time to the mental training of her children. How this wastage of some of the best energies of womanhood could be obviated, and without any sacrifice of the privacy of home-life, is shown in Mrs. Melvin's suggestive little book, which deals with the subject not only from the idealist's point of view, but in a sound and practical manner. The pamphlet, and further particulars of the scheme, can be obtained from Mrs. Alice Melvin, 63, Prince's-avenue, Church End, Finchley.

PREPARATIONS are being made at Westminster Abbey for a musical festival on the 29th, which promises to be one of the finest ever held there. It is practically one of a series organised by Sir Frederick Bridge in honour of great musicians, and will be in commemoration of Samuel Sebastian Wesley, the great composer of church music, whose centenary falls this year.

A FINE exhibition of Chinese and Japanese paintings will be opened at the British Museum on Monday. It includes the recently-acquired collection formed by Frau Wegener, wife of the German traveller, Dr. George Wegener, during her travels in the Far East. These oriental treasures have been secured by the British Museum for a large sum, Berlin having failed to recognise their value and importance. The Wegener examples vary in date from the eighth to the eighteenth centuries.

ACCORDING to the *Review of Reviews* for Australasia the question of Bible reading in the Australian State schools is becoming one of increasing importance and interest. Gradually the question is coming to the fore in all the States. In Victoria, active measures are being instituted to create interest in the question by the setting apart of a special organiser to work up the movement, the Rev. Joseph Nicholson, the veteran worker of the cause, being the chosen man for the work. In Queensland a referendum upon the question has been taken, and the result is overwhelmingly in favour of Bible-reading. The question has a majority of nearly 20,000.

ANOTHER link with the Brontë sisters will soon be gone, for the Pensionnat Héger, in Brussels, where Charlotte Brontë spent the years of mingled pleasure and pain described in "Vilette," is to be destroyed in the autumn. "On a recent visit to Brussels," writes a correspondent in the *Westminster Gazette*, "I found, after some search, the remains of the house in the Rue d'Isabelle. A great clearance is being made between the Montagne de la Cour and the Cathedral, and the old Pensionnat, almost the only house now left in the Rue d'Isabelle, is to be demolished in October next. For some time it has been used as a public day-school for boys and has been much altered, but the shady 'Allée défendue' and the 'Galerie' are still there, as well as the long dormitory, now cut up into class-rooms. The concierge showed us a loft under the slates, where he said Miss Brontë was once 'enfermée.'"

News comes from Moscow that Count Tolstoy, in his extreme old age, has again turned to literature, having just finished a two-act comedy entitled "The Value of a Debt is shown in its Payment," which is a well-known Russian proverb. Probably, however, this play will be found to contain a good deal of the teaching which we associate with the name of Tolstoy.

WE have received a communication from the National Food Reform Association (of which, it is interesting to notice, the Hon. C. S. Rolls, of aviation fame, is the treasurer), drawing our attention to the attractive little booklets which they are issuing. These should be welcomed at the present time in frugal households where it is growing necessary to cut down the expenditure on meat. Two small books of recipes, together with a new leaflet entitled "Diet Reform a National Necessity," may be obtained (4d. post free) from the secretary, 178, St. Stephen's House, Victoria Embankment, Westminster. Applications for speakers at drawing-room, garden, or public meetings, cookery demonstrations, &c., should also be addressed to the Secretary.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply Mrs. POCOCK.

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LANGLEY HOUSE, DAWLISH, A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North.—Prospectus from Miss JONES.

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LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received. Fine moors, waterfalls, and interesting ruins.—Particulars from Miss SMITH.

WANTED, near Malvern, a PAYING GUEST. Would suit invalid or anyone mentally deficient. Very good house and garden. Hospital nurse living in house. Terms £4 a week.—M., INQUIRER Office, 3, Essex-street, W.C.

BRISTOL.—Henley Grove, Henleaze, Burdham Downs.—Charming restful manorial holiday residence. Special Unitarian parties. Vegetarians catered for. Inclusive terms from 25s. weekly.—Miss BLAND.

HASTINGS.—To LET, large sitting-room, ground floor, two bedrooms over (three beds), very pleasantly situated, facing Alexandra Park; ten minutes' walk to sea, three minutes from trams. Board if required. No other lodgers or boarders.—Mrs. MASON, 10, Lower Park-road.

A LADY and GENTLEMAN wish to share their pretty Devonshire home for the coming winter. House faces South, on a hill, near to sea and river. Suit married couple, two ladies, or brother and sister. Private sitting room, two bedrooms, board with family. Excellent references given and required.—Apply, A. Z., INQUIRER Office, 3, Essex-street, Strand, W.C.

HENDAYE, BASSES PYRÉNÉES. Boarders received. Lessons in French, Spanish, and Art-Needlework, if desired. Hendaye is on the Franco-Spanish frontier, amid fine coast and mountain scenery, half an hour's journey from Biarritz. Best references.—Madame CAPISTOU, Hendaye.

RURAL COTTAGE, every modern convenience. Large sitting-room, bed-sitting-room. South aspect. Golf near. £26.—STAMP, View Tower, Tenterden.

LADY (worker) requires small unfurnished House, or a Cottage, on an estate where occasional employment could be obtained (secretarial, or household management). Within easy distance of London preferred.—Address, H. S., c/o Hascomb Court, Godalming, Surrey.

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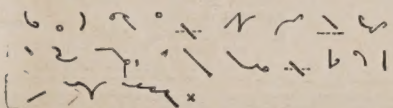
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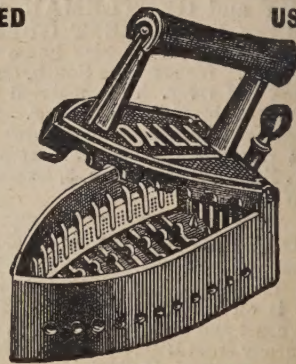
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